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Foot-binding; Two Sides of the Question.

[This article has more than usual interest. Mrs. Archibald Little, of Chung-king, whilst on a visit to Shanghai in March and April, started a crusade against foot-binding, and got most of the leading ladies in Shanghai, including the wives of the consuls of different nationalities, to form a society called 天足會 (Natural Feet Society). Rev. P. Kranz prepared a draft of a tract on the subject, the ladies' committee made some additional suggestions, and Mrs. Little re-wrote the whole as below. Rev. Timothy Richard translated it into Chinese. The Chinese writer on the day he translated it took the copy home and read it to his wife. She was deeply interested in it, and said at once, I have now made up my mind I will not bind my girls' feet any more! May this be the first fruit of many more.—Ed.]

PART I. REFUTATION OF THE REASONS BROUGHT FORWARD IN

SUPPORT OF FOOT-BINDING.

1. "*It is an old custom.*"—No! In Chinese history the time *before* the introduction of foot-binding is longer than the time *after* its introduction.* Some say that the custom originated in the Imperial harem during the Tang Dynasty, and became a general custom 1400 years *after* Confucius.† Whilst others say that the custom was begun under Han Chu, of the Chin Dynasty, A.D. 583. Thus foot-binding is contrary to the customs of the ancients.

2. "*It looks nice.*"—No! the natural form of the foot is far more beautiful, especially where, as in China, the women have especially pretty feet by nature. Besides, think of the ugliness and even the *bad odour* of the bound feet if not covered!

3. "*All the high class ladies bind their feet.*"—There was a time when no high class ladies did so. Even now the Empress of China and all the ladies of the court have feet of the natural‡ size,

* Dr. Faber. RECORDER, 1893, page 156.

† Williams *Middle Kingdom*. I, page 167.

‡ Dr. Edkins has enquired and ascertained this for a fact from very well informed Chinese.

nor is any woman with deformed feet allowed within the court. It is for all you ladies in the eighteen provinces to follow this good example and return to the good customs of your ancestors.

4. "*It preserves the chastity and modesty of the women.*"—No! Or are all women with bound feet chaste and modest? Certainly not. Chastity and modesty are not preserved by *outward forms* but by moral principles in the heart.

5. "*Should I in my family begin to give it up everyone would laugh at me.*"—They might do so for a little time. But already in many parts of China women are beginning to unbind their feet; sometimes to please their husbands, sometimes because they are themselves convinced of the hurtfulness of the practice. Besides it is the truest honour to endure the mockery of foolish people for right principles. And if you tell your friends your reasons they also will probably soon follow your example, and afterwards praise and thank you for your courage and faithfulness.

PART II. WHY FOOT-BINDING IS A BAD CUSTOM.

1. *Because it is contrary to nature.*—Nature makes no mistakes. If the feet ought to be so small they would have been made so by nature. You must not try to correct nature. Or else, why do you not bind your hands, or your heads? You will soon feel the loss and the danger of this. Why then can you not understand the injury caused by binding the feet?

2. *Because the wives of all the sages and the old ancestors did not bind their feet.*—Think of the innumerable women in China who lived before this custom arose. Think of the mother of Mencius! Is it not good to return to and conform to their example?

3. *Because it hinders the free movements of the body.*—Thus it spoils the growth and development of the body, often causes sterility, and is the principal cause of many of the diseases of women. In Kiukiang where every woman has deformed feet lady doctors find nearly every woman who consults them suffering from one or other of the diseases peculiar to women.* In Chinkiang where the greater number of dispensary patients have natural feet, out of 868 patients only 26 were found thus afflicted.

4. *It sometimes causes death, for instance, by fire or in floods.* At Ting-chow-fu † in the province of Fuhkien, 250 miles from Amoy, no fewer than seven or eight departments formed a league against foot-binding at the time of the T'ai-ping rebellion, because

* See Lucy Hoag, M.D., of Chinkiang, in Symposium on Foot-binding. *Woman's Work*, 1892.

† Dr. Edkins. *Messenger*, August, 1894.

the women suffered so severely through not being able to escape quickly from the enemy.

5. *It is in the way of women earning money.* Foreigners in Shanghai object to employing small-footed Chinese women, because they cannot trust them to carry their children or their crockery. Whilst in the factories managers try always to employ women with natural sized feet, as for the others it is necessary to provide seats, and they often remain seated when they ought to be attending to their machines.

6. *Because it has very bad consequences in the social relations.*—Women with bound feet are always dependent on the help of others. GIRLS cannot run quickly to carry out the orders of their father and mother. WIVES cannot fulfil their household duties as they would be able to do with unbound feet. MOTHERS cannot watch and look after their children properly when they are playing in the open air. WOMEN cannot clean their houses, thus the houses remain dirty and become unhealthy. The houses of the Hakkas in Canton province, whose women do not bind their feet, are far cleaner.

Husbands often engage slave girls and concubines, the cause often of great misery, simply because their wives cannot move about freely.

7. *It is a cruel custom, making the hearts of mothers hard even to their own children.*—It inflicts a great deal of pain and suffering among young girls. Parents have no right thus to cripple their little girls for life, and doing so must* harden and brutalise the whole family, making mothers cruel to their children, and fathers and the other children indifferent to suffering. Parents loving their daughters should protect them against this bad fashion of later centuries.

The mother of Confucius and the mother of Mencius had unbound feet. The wives and daughters of *all the other nations* in the world have unbound feet, and are happy. Therefore ye Chinese fathers and mothers, ye ought not to bind the feet of your daughters, but follow the example of the mothers and wives of the Chinese sages and ancient Emperors.

* Paper on Foot-binding by native preacher. *Woman's Work*, 1887.

The Nü Erh Ching, or Classic for Girls.*

TRANSLATED FROM THE CHINESE

by ISAAC TAYLOR HEADLAND, *Professor in Peking University.*

This instruction for my sisters,
I have called the Nü Erh Ching,

All its precepts you should practice, all its sentences should sing,
You should rise from bed as early in the morning as the sun,
Nor retire at evening's closing till your work is wholly done.

Then by wrapping in a towel,
So that clean your hair may keep,
You should early take your brushes and should neatly dust and sweep,
Pay particular attention that the dust may not arise,
Clean your own apartments neatly, and 'twill glad your parents' eyes.

Then your hair comb smooth and shiny,
And your face no dirt should show,
To your needle-work and cooking very early you should go,
And embroider well the pheasant and the phoenix and the drake,
Idle visits to your neighbors you should very seldom make.

Though the Changs may all be perfect,
And the Lis imperfect be,
Their perfection or their failings you should never deign to see,
And your relatives and neighbors, if on you they ever call,
With politeness entertain them, and converse with one and all.

Don't say, "Father's sister's ugly,
But my mother's sister's good,"
Though your neighbors thus discuss them, you most surely never should,
And as long as you're a maiden, you at home should always stay,
And be very, very careful, of whatever you may say.

* In the following translation of the 女兒經, Classic for Girls, an attempt has been made to preserve the rhythm of the original, in which the first two lines have three characters each, and the third, fourth and fifth, seven each. It takes the place in the education of women, that the 三子經 takes in the education of men.

I am inclined to believe that a 女孝經, or Three Character Primer, is used in place of this in South China, a copy of which I have in my possession. It is not so rhythmical as the one here given, though the teaching is much the same. It is an introduction to the (女四書) "Four Books for Girls," a translation of which I have made, and hope to publish later.

It will be noticed that the reason given in this for foot-binding, is that women may be kept from going gadding. As an index to what is considered proper conduct for women, and the character of woman's education, it may be of some value. With the 弟子規 it is the foundation of all that is proper in the conduct and intercourse of Chinese men and women.

We know nothing of the author, or the time when it was written, unless the reference to 巫山 might indicate Ssu-ch'uan, though we hardly think it does.

The 女孝經 used in Peking is a prose composition and not at all like the one from the south.

Besides these books we have others prepared for the education of women, such as the 女學 by Lu-chou (鹿洲), the 列女傳, the 閨範 and others, all of which indicate that the desire for education among women in China is more common than is usually supposed.

When the day is dead and buried,
And the moon is very small,
As a maiden in the darkness you should never walk at all,
If to go is necessary, you should summon as a guide,
A good servant with a lantern, who will linger by your side.

Let your laugh be never boisterous,
Nor converse in noisy way,
Lest your neighbors all about you hear whatever you may say ;
Then be dignified in walking, and be orderly in gait,
Never lean against a door-post, but when standing stand up straight.

From Seven till Twenty.

When the wheel of life's at seven,
You should study woman's ways,
Leave your bed when day is breaking, early thus begin the days.
Comb your tresses smooth and shiny, keep yourself both clean and neat,
Bind your "lillies" *tight and tidy, never go upon the street.

When the wheel's at eight or over,
While you gradually grow,
Both your old and younger brothers you should intimately know,
And while peacefully partaking of the tea and rice and wine,
About eating much or little never quarrel while you dine.

When the wheel at ten is turning,
You should never idle be,
To the making of their clothing and the mending you should see,
Your position should be daily sitting at your mother's feet,
Nor excepting on an errand should you go upon the street.

When the wheel has turned eleven,
You have grown to womanhood,
And all culinary matters should be clearly understood,
If for fancy-work from cooking you can save some precious hours,
You should spend them in embroid'ring ornamental leaves and flowers.

When the wheel has turned to thirteen,
You propriety should prize,
When your presence people enter you politely should arise,
Toward your aunts, your father's sisters and his younger brothers' wives,
You should not neglect your manners from the nearness of your lives.

When the wheel has turned to fifteen,
Or when twenty years have past,
As a girl with home and kindred these will surely be your last,
While expert in all employments that compose a woman's life,
You should study as a daughter all the duties of a wife.

* The small feet of a Chinese woman.

A Wife's Virtues.

First, though not the most important,
 Is that *filial* you should be,
 Filial piety and honor heaven naturally will see,
 For the favor of your parents is as deep as earth and heaven,
 You should recompense their kindness just as long as life is given.

Then *respect* your elder brothers,
 And your elder brothers' wives,
 For disturbance has no foothold in a home where virtue thrives,
 For a girl possessed of virtue, when no jealous thoughts can come
 To her well-developed nature, is the jewel of the home.

Then a third important virtue
 Is to *save the rice and flour*,
 For economy in trifles such as oil and salt has power,
 When provisions are abundant think of when they will be scant,
 And prepare in time of plenty for a future time of want.

You should *well prepare the cooking*,
 Be the food however plain,
 And be able in receiving to politely entertain.
 Things when first they come to market, though you purchase do not eat,
 But your own and husband's parents with such dainties you may treat.

It is also quite important,—
 Listen, girls, to what I mean,—
 That your old or new-made garments all be scrupulously *clean*,
 For if, diligent and tidy, you yourself do not neglect,
 Who of relatives and neighbors such a one does not respect?

If again I may advise you,
 'Tis that *evil thoughts are sin*.
 Love no other one's possessions, covet not a single pin,
 If you slight your neighbor-duties and their love you do not prize,
 You, your parents and your brothers, all will utterly despise.

Then a *meek and lowly temper*,
 Is restriction number seven,
 Your relation to your husband is the same as earth to heaven,
 Where the hen announces morning there the home will be destroyed,*
 You from lack of woman's virtue neighbor's scorn cannot avoid.

This the eighth you may rely on
 By you all it should be known,
 If you diligently *manage* you can make a happy home.
 As a filial son will never house and home from parent's tear,
 So a wife her wedding garments should not always wish to wear.

* This sentence is found in the Book of History—*Shu-ching*. Legge, vol. iii, Part ii, p. 302.

Ninth, a girl should *prize her virtue*,
 And of goodness never tire,
 For, a jade that's pure and flawless, who does not with joy admire?
 Anciently a girl was guarded, from her virtue would not part,
 Pure as diamond was her body, firm as iron was her heart.

Tenth and last that I would offer
 Is, be *cautious* all your life,
 Once you marry 'tis forever, once you may become a wife,
 Three dependencies, four virtues, let them all be perfect; then
 Who can say that mongst our women, there are no "superior men?"*

The Three Dependencies.

"Girls are difficult to manage."
 This is often said as true.
 So from youth till grown to teach them is the best that we can do.
 If she disregards instruction and refuses to be good,
 Husband's parents will abuse her, as indeed they often should.

Girls have three on whom dependent,
 All their lives they must expect,—
 While at home to follow *father*, who a husband will select,†
 With her *husband* live in concord from the day that she is wed,
 And her *son's* directions follow if her husband should be dead.

The Four Virtues.

There are four important virtues,
 Which a maiden should possess.
 I will one by one rehearse them that your minds they may impress.
 First like lady T'sao be perfect, and your happiness secure,
 Who in *virtue* and *deportment* and in *words* and *work* was pure.

First of all a woman's virtues
 Is a chaste and honest heart,
 Of which modesty and goodness and decorum form a part.
 If in motion, or if resting, a becoming way is chief,
 You should guard against an error as you guard against a thief.

In your personal appearance,
 You should ever take delight,
 Ne'er depend upon cosmetics, whether they be red or white,
 Comb and bathe at proper seasons; all the dirt remove with care,
 In the washing of your clothing no exertion should you spare.

Of the virtues of a woman,
 Conversation is the third,
 By your friends 'tis often better to be seen than to be heard.
 But to speak at proper seasons will incur no one's disdain
 And one fit word o'er a thousand will the victory often gain.

* I give the ordinary translation of the words *Chün-tzu*.

† The father selects his daughter's husband.

Fourth, the duties of a woman,
You should never dare to shirk.
Know that drawing and embroidering is not all of woman's work,
You should labor at your spinning all the time you have to spare,
And the flavorings for cooking you should constantly prepare.

Duties Toward Others.

As the favor of your parents
Is as great as heaven's joy,
To be filial to your parents you should all your strength employ,
As *Ti-ying* that filial maiden, who, her father's life to save,
By presenting a petition him thus rescued from the grave.

All your father's elder brothers,
And his younger brothers too,
Are your intimate relations the same bone and flesh as you,
You should ne'er expression utter which would break the fam'ly chain,
Thus denoting you forget those who in youth did you maintain.

To the wives of these your uncles,
Old and younger just the same,
If unfilial in your girlhood you will surely be to blame.
Though they manifest no anger if you thus unfilial prove,
All your faults will be detected, you will lose your neighbor's love.

You should honor elder brothers,
And their wives you should respect.
Nor should treat them badly, hoping you your parents will protect.
All the members of your household should in peace and quiet dwell,
Then no wrangling nor disturbance will your disagreements tell.

With the fam'lies of your neighbors,
Whether Chang or whether Li,
Let your intercourse exhibit fellowship and harmony,
Do not constantly require that your wishes they indulge,
Do not carry idle gossip and their secrets thus divulge.

Reasons for Certain Customs.

Have you ever learned the reason
Why your ears should punctured be?
'Tis that you may never listen to the talk of Chang and Li,
True the holes were made for ear-rings that your face may be refined,
But the other better reason you should always keep in mind.

At your throat you wear a button,
It should teach you as a guide,
That you never should, while walking, turn your head from side to side.
And the layers of your clothing have a lesson for you too,
They should decorate your body as the clouds adorn Mt. Wu.

Then a woman's upper garment,
 And her skirt should teach again,
 That, though living with her husband, she is on a different plain.
 She should follow and be humble that it ne'er be said by men,
 That "the morning there is published by the crowing of the hen."

Have you ever learned the reason
 For the binding of your feet?
 'Tis from fear that 'twill be easy to go out upon the street.
 It is not that they are handsome when thus like a crooked bow
 That ten thousand wraps and bindings are thus bound around them so.

Duties as a Wife.

As a wife to husband's parents,
 You should filial be and good,
 Nor should suffer imperfection in their clothing or their food.
 Be submissive to their orders, all their wants anticipate,
 That, because his wife is idle they your husband may not hate.

Be submissive to your husband,
 Nor his wishes e'er neglect,
 First of all in this submission is his parents to respect.
 Economical and active you should ever strive to be,
 Nor complain that Chang has nothing, and that few are poor as Li.

With his brothers' wives be peaceful,
 And his sisters all respect,
 And affectionately treat them, nor their company neglect.
 Let not sisterly affection be by servants' stories killed,
 Nor with smiles your face be covered while with hate your heart is filled.

Though your husband may be wealthy,
 You should never be profuse,
 There should always be a limit to the things you eat and use.
 If your husband should be needy you should gladly share the same,
 Being diligent and thrifty, and no other people blame.

For your guests arrange in order,
 Both your table and your dress,
 Be not stingy in providing, nor yet lavish to excess.
 Ne'er in treatment of your callers over-closely count the cost,
 But if lavish in expenses all your wealth will soon be lost.

Duties as a Mother.

Of pre-natal education
 Be attentive as a mother,
 For the influence is mutual of each upon the other.
 Whether walking, standing, sitting, or reclining, have a rule,
 E'en in eating and in drinking have a care yourself to school.

Ne'er by fondness spoil your offspring,
Whether it be girl or boy,
By indulgence soon its temper you will utterly destroy.
Tho' in youth it matters little, yet the time will surely come,
When your offspring is indifferent to itself and to its home.

When he grows to years of boyhood
Then a teacher call at once,
Who will books and manners teach him that he may not be a dunce.
Lazy habits in his study will good people all annoy,
And his indolence the prospects of his future life destroy.

For your daughter in her girlhood,
To learn fancy-work is best,
Ne'er allow her to be idle,—lolling to the east or west.
If in youth you do not teach her, when full-grown 'twill be too late,
When she marries it will bring her only shame, disgrace and hate.

When your son arrives at manhood,
Then a wife for him secure,*
Never mind about her parents, whether they be rich or poor.
If the maiden have but virtue, if the maiden have but health,
She will manage well her household, she will bring her husband wealth.

When your daughter weds she then is
To her husband's family brought,
To be frugal in the household she by parents should be taught.
To his parents, as a daughter, she should kind and filial be,
And submissive to her husband, to his home should gladly see.


If your sons, when you are aged,
Other people's daughters wed,
If impartially you treat them they will easily be led.
Don't because the one is wealthy and the other one is poor,
Treat the one as though a goddess, and the other as a boor.

And the children of your children,
Boys or girls no matter which,
You should love them as your jewels, whether they be poor or rich.
To your neighbors be a neighbor that no person may declare,
That you love your kindred only, but for others do not care.

Thus we end the Woman's Classic,
You should learn it part by part,
And should practice it and keep it always living in your heart.
If you learn but do not heed it you will simply be, of course,
Though arrayed in woman's garments, as a cow or as a horse.

* The mother selects her son's wife as the father his daughter's husband.

A Remarkable Proclamation.

 PROCLAMATION of a most peaceful and appreciative tenor has just been sent to this country (says the *N. Y. Evangelist* for September), accompanied by a letter of explanation by the Rev. T. W. Houston, of Nanking, China. The letter is dated July 12th, and shows the folly of the opinions expressed in many newspapers, which form judgments of the whole of China from conditions existing in one section. No proclamation issued by Chinese officials with reference to the missionary work in years past has been more comprehensive or outspoken than this one issued by the Magistrate of the Nanking district. It is the more significant, because Nanking has always been a more or less turbulent centre. This proclamation is, in fact, nothing less than the most conclusive reply thus far made to much that passes for well grounded judgment as to missionary work and influence. It will serve also to re-assure the friends of missionaries in other parts of China than those in the provinces of Sz-chuen, Fuh-kien and Kwang-tung, where the troubles of the past year have occurred. We call special attention to it, for it seems nothing less than a distinct official welcome of the labors of our missionaries :

In Sz-chuen, 2,000 miles to the west, wholesale destruction of mission property has taken place ; but here we are sought after by the officials. Three weeks ago our district magistrate invited all the men of our mission community to a dinner, treating them with all honor, and now comes, unsolicited, one of the best proclamations which has been issued in China since the eve of modern missions. Translated, it is as follows :—

“ Given by Li, by the grace of the Emperor, Commissioner of Salt Revenue, Expectant Intendant of Circuit and Prefect of the Jieng-ning (Nanking) Circuit, being advanced three steps in office and having one brevet rank, having thirteen times received honorable mention in official records :

For the purpose of publicly and strictly charging the people concerning foreigners, who have in whatever points of the interior established chapels, schools or like places. For a long time these have been permitted by the emperor's commands. Now, having examined the doctrine halls in every place pertaining to the prefecture, we find that there have been established free schools where the poor children of China may receive instruction ; hospitals where China-

men may freely receive healing ; that the missionaries all are really good ; not only do they not take the people's possessions, but they do not seem to desire man's praise.

Already the Prefect, with the magistrate of the provincial capital, has personally visited each hall and has commanded the magistrates of outside districts to personally visit each station of the Churches and talk with the missionaries. They have personally observed the hospitals, school-houses, etc. They are for good, established with the sincere desire to save men. Although Chinamen are pleased to do good, there are none who excel these (missionaries).

We think it right, therefore, to put forth this proclamation, plainly charging soldiers and all people. Be it known that foreigners here renting, or otherwise setting up halls, do so to save and to help the poor, and that there is not the least under-handedness.

Let it not be that you, on the contrary, wrongly invent false reports, and even commit crimes and misdemeanors. If there should be shameless villains who, thinking to "fish for wealth" (*i. e.*, take by violence), invent reports and create disturbances, falsely accusing the missionaries of offences, they will first be thoroughly examined, then strictly dealt with. They will be punished to the fullest measure, certainly not leniently. You have been informed and warned. Do not disregard this proclamation.

Given on the 12th of the Intercalary 5th month, twenty-first year of Kuang Hsü." (July 4, 1895.)

I had a very pleasant interview last week with the Hon. Yung Wing. He will be remembered as the man in whose charge 12 Chinese boys were taken to New England in 1872 to attend school. Owing to misrepresentation they were recalled in 1881 before their education was completed, but after they had imbibed very many advanced ideas which caused them to be severely discountenanced by Chinese officialdom, mouldily conservative. But in the late war they were found to be the only officers of the navy who could be depended on to fight. They were plucky, capable and loyal. This has advanced them in favor with the officials who are inclined to be progressive, and our Viceroy, Chang Chi-tung, cabled to Yung Wing, who is now an American citizen, and has been living at Hartford, Conn., for thirteen years, to come out.

The object is to consult in regard to an educational system for China. The Northern Great Viceroy, Li Hung-chang, has also invited him to Tientsin for the same purpose, and the Secretary of the Board of Revenue wants him to go to Peking on the same business. These are China's most powerful men, and while all that we would like to see in an educational plan may not be brought about, we

may certainly hope to see some significant results. Mr. Yung Wing is a thoroughly educated and wide-awake Christian man. His plans are very wide, embracing the requiring of a knowledge of sciences and English in the competitive civil examinations, which are the foundation of China's civil service; compulsory education of both sexes, the establishment of high schools and universities, and the education of large numbers of Chinese boys in the United States, England and Germany. He does not include France in the last list, because he fears the effect of the French upon the moral character of his former countrymen.

He believes that the Chinese language is too cumbersome for the future needs—that the wine of new thought must be put in new bottles—and that English will be the vehicle of the new education for this country.

Whether he will be able to bring the zealous viceroys and high officials to unite upon a scheme and to overcome moss-backism and the all pervading canker of corruption sufficiently to put it into operation, remains to be seen.

T. W. HOUSTON.

Nanking.

Home for Chinese Women and Girls.

BY REV. W. S. HOLT, D.D., PORTLAND, OREGON.

IN the year 1885 the Northern Presbyterian Church opened a mission to the Chinese in Oregon and Washington. The headquarters were made at Portland, Ore. In this city there are about 3,500 Chinese, while in the entire district there are more than 12,000. The writer and his wife, who had spent nearly twelve years in China, were placed in charge of the mission. There are in Portland more than one hundred Chinese women and girls. Some of them are married women, having their own dwellings; but more of them are chattels, brought here by brothel-keepers, and used for purposes of gain. Naturally, efforts were made to reach these women and girls, without regard to their family or their relatives. Familiarity with the Chinese language, and a disposition to be friendly, facilitated the effort, and nearly all doors were open to the missionary woman. In the course of her visits it was soon learned that not only were women kept there for immoral purposes, but little girls also were owned by disreputable men and women, and these girls were living in brothels, and were destined to a miserable life. Not only so, but occasionally

women were found who were weary of their lives, who would be glad to leave the awful places and live respectably in a decent home. But what could be done with them? There was then no refuge for women in our city. Little was known of the Chinese. There had never been a white woman there before who could talk Chinese, or who had been among the Chinese, or who had any special interest in their welfare. Nor was there any place where Chinese children could be cared for. The subject of aid for these poor, depraved captives was laid before our Christian women. At once they recognized the need. How could it be met? While under discussion a crisis came. A poor woman in San Francisco was married to a worthless man. They had an adopted daughter. They also had a friend. The adopted father had threatened to sell the girl. This alarmed the mother. She lent a willing ear to the friend of the family, and ran away with him, taking the girl. The trio came to Portland. The enraged husband got track of them and followed. At the instigation of a Chinese acquaintance the runaway pair were married here in Portland. When the original husband arrived there was trouble. Shooting was freely threatened. The new husband was a stranger and alone, as his family has scarcely any representatives here. During the contest Mrs. Holt was sent for, whereupon both parties agreed to make no further trouble if the woman would go home with Mrs. Holt and stay with her one year. She consented, the child remaining with the first husband. In the coming of this woman into the shelter of our home the Chinese Home had its beginning.

Not long after, upon returning from services at the mission one Sabbath evening, we found a poor, disconsolate, diseased woman. She had escaped from a house of ill-repute. She was told by some Chinese acquaintance that we would receive her. She was taken in and cared for, three of our own children being put in one room to accommodate our two Chinese guests.

Not long after a message came to Mrs. Holt that a Chinese woman was detained in a bad place against her will; would the missionary come to her relief? Of course she would. A writ of *habeas corpus* was applied for. It was given to a sheriff. The officer, the attorney, the missionary woman, and one lady friend went to serve the paper. The street in front of the building was crowded with Chinese. The officer went upstairs, but could find no one. He returned to the sidewalk, saying he could find no one. The women started upstairs with him. A Chinese friend rushed out of the crowd and whispered to Mrs. Holt, "Don't you go up there." But she went with the sheriff. The hall above was full of excited Chinese, armed, as we learned afterward. The room was found, the sheriff burst open the door; there was the Chinese woman in the grasp of a

man, who held one hand over her mouth to prevent any outcry. She was taken to the court and allowed to join the other refugees in our home.

These events, happening in quick succession, showed that something must be done for such cases. Action was promptly taken. A society was organized within the North Pacific (Woman's) Board to take charge of this work. A house was rented, a matron secured, and the three women already mentioned were transferred to the Home, now organized and in operation, according to law.

Then followed a new and most interesting chapter in the history of the Home. The laws of Oregon authorize duly incorporated societies to take children away from immoral parents or guardians or improper surroundings, and take charge of their training. To help Chinese girls who were in such surroundings was one of the aims of the society mentioned above. Three Chinese girls were known to be in places which brought them within reach of the society. Accordingly, one day the matron of the Home and one officer, and Mrs. Holt and another officer visited the abodes of these girls and took them to the Home. Two of the girls lived with a widowed stepmother, who was a notoriously profligate woman. The other child belonged to a man and woman who lived together illegally. These children were made the occasion of the fiercest legal battle the Home has ever been forced into. In the case of one girl it was proved in court that the people who controlled her were not man and wife, and that she was not their child. The judge decided that if they would marry and remove to a decent residence they should have the child. They complied with these requirements. But over the other girls the battle waged long and fiercely. Efforts were made to show that the children had good care, and were happy. But there was abundant evidence to establish the reputation of the stepmother. Then a plea was set up that a poor old grandmother in China was pining for her grandchildren. A letter was produced from her, expressing the desire that they might be sent back to China to her. Finally it was decided that they must be sent to China, although they were American born. Their passage was taken on a vessel sailing from Portland to Hong-kong. They were put on board; the ship sailed. But the attorney for the Home had not exhausted all his resources. He went in person to the capitol, where the State Supreme Court was in session, urged his case with such zeal as to secure a mandamus upon the Circuit Judge. He in turn issued orders to the sheriff of the county which borders the Pacific Ocean, and through whose bounds the ship must sail. These orders were entrusted to Mrs. Holt and a warm-hearted lady friend. They took steamer for Astoria, which the ship must pass. Arrived in the small hours of the morning, roused the

sheriff, chartered a small steamer, went out and met the sailing vessel, stopped her, removed the girls and took them ashore. Then, when the vessel sailed out to sea the girls were returned to Portland. The case went to the Supreme Court, and the children were given over to the Home, where they still are—bright, happy, Christian girls, well on the way to useful womanhood.

The sequel to this incident is that not long after the termination of the suit the Chinese beset the stepmother to refund the large expense incurred in trying to keep the girls. She fled to the Home. There she became converted, married a Christian Chinese, and at the World's Fair at Chicago she posed as the "Chinese Beauty." She is now in China with her husband, and, so far as we know, living a consistent life.

Nearly 40 women and girls have enjoyed its shelter and care. To most of them has come a saving knowledge of Jesus Christ, to all of them an uplift such as they had never imagined in the days of their degradation. Its existence is a constant menace to the traffickers in women. Its door opens at the gentlest touch, night or day. But it only opens inward. No cunning of man or trick of misused law has ever been able to swing that door outward. It is a noble enterprise, carried on in His name, and is doing excellent service for those for whom it was inaugurated.

Educational Department.

JOHN FRYER, ESQ., LL.D., }
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

The Latest Educational Trend in Japan.

BY PROF. M. L. GORDON,

Of the Doshisha University, Kioto, Japan.

IN an article of mine on "The Recent Educational Revolution in Japan" after giving an outline of the frequent and radical changes that have occurred in the education world of Japan during the past quarter of a century, I called especial attention to the reforms just inaugurated by the then Minister of Education, Mr. Kū Inonye. Externally, the principal reform was the conversion of the five Higher Middle Schools, established by Viscount Mori and intended by him to resemble the better American colleges,

into schools where special technical instruction was to have the place of honor. This change went into effect in the Kioto Higher Middle School last September, the plan being for the other schools to follow suit as soon as practicable. The chief internal reform was indicated in an emphasized statement I made concerning the Kioto school, viz., "*The English language will not be taught, and students with no knowledge of English will be admitted to the school.*" Had I been writing of the general state of education at that time I would have added to this marked depreciation of the value of the knowledge of foreign languages, a tendency which for years had been gaining in breadth and force to disparage the higher education of girls.

Since my article was written three events of great importance to Japanese education have occurred. The first is the revision of the treaties with Western powers, whereby Japan takes a recognized place in the family of civilized nations. The second is the war with China, in which continual victory has been crowned by honorable peace. The third was the removal by death of Minister Kû Inouye and the appointment of the Marquis Saionji, a nobleman educated in France, as his successor. "After the war, what?" is now the question most frequently heard in Japan; and the new Minister of Education, fully recognizing the increased responsibilities which rest on the newly recognized and enlarged Japan, has recently been giving his views as to the education of the future. In an address to the principals of the higher and the normal schools, whom he had called together, he dwelt upon the following three points:—

"1. *Physical Development.* If we wish to increase the strength of the country we must make a strong, healthy people, and to do this, physical development must be fostered. In the West physical development and hygiene have made great progress, but in Japan this progress has not been satisfactory. It is, therefore, our duty to foster physical education.

"2. *The Education of Girls.* In making a good people we must have the help of woman. This is why female education is made of the first importance in the countries of the West. That girls as well as boys should receive an education sufficient to develop the powers bestowed by Heaven upon them is also beyond question. This, also, needs especial attention in Japan.

"3. *Foreign Languages.* As we live in a time when intercourse with foreign lands is very intimate, and active foreign inventions and foreign knowledge are being introduced into our country, we not only see the value of a knowledge of foreign languages in this, but also in making Japan known to foreign peoples, and in increasing our foreign commerce the necessity of these languages clearly appears. I hope, therefore, you will foster these studies.

"In conclusion let me say that while it is a fact beyond question that Japanese civilization has made great progress in recent years, it is also true that the progress of the rest of the civilized world has been simply astonishing. As compared with the eighteenth century the present is an immense advance, so the twentieth century will undoubtedly see still greater progress. And as the education of the men and women of the twentieth century is in our hands we should be prepared to discharge that responsibility with fidelity and success. I do not hesitate to condemn the spirit which, resting satisfied with the achievements of one's own nation, utterly disregards foreign lands, and, which, failing to discern the great power of the world's civilization, is content with the simple repetition of the phrase *Yamato damashi* (spirit of old Japan). A famous French educator has said, 'He who in a distorted love for his own country shuts out all knowledge of foreign lands is no real friend to his country!' This is a sentiment well worthy of the attention of educators."

In the above extract we notice (1) that the study of foreign languages and female education are brought forward in a way that quite reverses the policy of the former minister, and (2) that an unusually sober and even modest view of Japan's achievements is taken, and (3) that the point of view is cosmopolitan, not to say Christian. It is the *Christian* centuries, the eighteenth, nineteenth and twentieth, that are compared with each other. It is no longer Japan of the Orient; but as an officer of the Department of Education said in an address before the nearly three thousand educators who recently gathered in Kioto, it is "*Sekai no Nippon*"—"Cosmopolitan Japan." At this same meeting Mr. Shinji, President of the National Educational Society and a former vice-minister of education, emphasized the two points above mentioned, and urged that in order to avoid possible inconveniences from the mixed residence allowed by the new treaties which go into operation in 1899, a knowledge of English should be possessed by petty local officials, even down to policemen.

The great national events above referred to make it probable that these new tendencies will be more permanent than some of their predecessors. If so it will mean, for one thing, an increased attendance in mission schools, especially in schools for girls, which for several years past have had a diminishing popularity.

Another thing which came out at this National Educational Convention was the fact that the need of a simpler language is strongly felt. Principal Kano, of the Higher Normal School of Tokio, even took the Quixotic position that they must have not the "Romanized Japanese," nor a language written in *Kana* alone, nor

yet the present mixture of Chinese and Japanese, but "a new and specially constructed oral and written language"! Indeed, I am told that it was seriously suggested that this about-to-be-constructed language might not only become the language of Japan, but take the place of English as the language of the world!

Another new trend is toward "maritime education." This is said to be intended, if not to counteract, to supplement the commercial education, which is now in the ascendant. It includes the development of marine products, the training of men for emergency service as marines, navigation in all its aspects, the general aim being to increase the mutual acquaintance of Japan and the world at large. One feature of the national convention already referred to was an able address by Prof. B. G. Northrop. Here, as in many other places, Professor Northrop was enthusiastically received, and did good service to the cause of education.

Another feature was an address, two and a half hours long, by Prof. Manjiro Inagaki, a graduate of Cambridge University. It was in many respects most admirable; but I was not a little surprised to find even him advocating loyalty to the throne as a sufficient basis for national morality.—*N. Y. Independent.*

Notes and Items.

THE time for the next Triennial Meeting of the Association is near at hand. The first session will be held on Wednesday, May 7th, 1896. Already the Executive Committee have made plans for the various sessions, and have sent out circulars inviting opinions as to the subjects for discussion. The desire is to make the meeting a complete success and a stimulus to our general educational work. May we be allowed to suggest that the members of the Association begin at once to make their plans to attend this meeting so that nothing may interfere. At the last meeting there was a fairly good attendance, but some of our adjacent coast provinces were without a single representative. The coming meeting ought to have one delegate from every city in which mission schools are located, and if possible every one in charge of schools ought to be present.

One of our oldest educators recently called our attention to the necessity of making our mission schools not only a help in the general evangelistic work of China but also of making them models of good Western schools, after which the Chinese government could pattern

when it begins to establish schools of its own. Happily there seems to be no need of urging upon those in charge of schools the necessity of keeping them in touch with the general work of the Church, for without an exception this is the aim and method of all. It is feared, however, that in the commendable zeal of making schools strictly evangelical the other opportunity may sometimes be lost sight of, and no attempt be made to call the attention of leading Chinese to the purely secular advantages accruing from them. In some instances schools have been established for years without once having had a visit from local officials, gentry or literati. Of course any of these classes would have been welcome at any time and would have been shown the work of the schools. Many teachers have contented themselves with the knowledge that they had this kindly feeling and have made no attempts to make it known to others. Our thought is that the first duty is upon us to invite such visits and be as aggressive on this as on any other good line. In many cases we would find that these parties are only waiting for invitations which they gladly accept. Surprise at what is being done is soon followed by admiration, and the name of the school is passed on from friend to friend with commendatory remarks. In this way the school can exert not only a religious influence but a general influence on the educational problems of the community in which it exists.

The study of Chinese child nature holds the key to the easy adaptation of Western methods of education to the mass of China. Any attempt to use methods which have proved successful in Western lands with the hope that without any change they will be adapted to Chinese children will be a failure. The success of the kindergarten system has been due to its careful study of child nature. While the underlying principle has been the same, the methods of developing that principle have varied according to the different circumstances of children. Thus we have a German kindergarten system, an English system and an American one, all with their own peculiar methods suited especially to the surroundings of the children of these several countries, and unsuited to those of other lands. None of these systems could live if transplanted. In the same way any system of kindergarten for China cannot use the peculiar methods of any Western country with success, but must be worked out from a study of the habits of thought and life of the Chinese child. His likes and dislikes are different, and any system which will tend to bring out all the good in him must be adapted to his nature. Things that would be considered foolish by the Western child may be wonderfully instructive and helpful to the Chinese one; and other things commonly known to the Chinese child might have need of careful explanation to

the Western one. Dr. Eitel in his paper published in these columns in July last remarks, "So long as you apply an English standard of thought, feeling and volition to the judgment and treatment of your boys you do not understand the working of their minds, and you will unconsciously misjudge and ill-treat them. So long as the boys continue to feel that their teachers do not understand them there cannot possibly spring up that bond of sympathy between teacher and pupil, which is the great secret of educational success, and which is so lacking in the relations which most of you have with your Chinese scholars." The different traditions and customs of the two parts of the world have developed different styles of character, which must be studied and understood by the successful educator. Bad as the existing methods of Chinese education are they are better than any system borrowed *in toto* from the West. Western food taken by the average Chinaman is apt to produce nausea, not because it is not *per se* better than what he has been accustomed to, but simply because it is not adapted to his taste. In like manner educational methods borrowed from the West and unadapted to Chinese child nature, will produce no good results. The principles at the root of those methods are universal in their application, but their development must be on lines specially suited to individual needs.

The "up to date" Missionary Educationist cannot afford to be without a copy of the "Proceedings of the International Congress of Education," held at Chicago during the World's Columbian Exposition. It is a volume of over a thousand pages, and is published by the National Education Association of the U. S. A., New York. Though so bulky it only contains a selection from among the many excellent papers written and the spirited discussions that grew out of them. Many of the speeches could not be reported or noticed at all. The onerous task of editing this valuable record of educational views and methods was entrusted to Dr. N. A. Calkins, and how well he has succeeded is manifest at a cursory glance. A more detailed notice will appear in the RECORDER later on.

Rev. Dr. Sheffield, who has been laid aside from work for three and a half months through the severe injuries received, is now, to the joy of his many friends, once more able to take up his usual lines of educational work, though still under various limitations. When injured he was hard at work in the revision of Chapin's Geography in preparation for publication. There was no one to

take it up and complete the work, and so it has awaited his recovery. He is now going forward with it, and will soon finish the task. As it is necessary to add a good deal on North and South America, as well as on Africa, it will hardly perhaps be ready for circulation earlier than the opening of navigation in the spring.

A Christian Statesman in Japan, Ansai Takeichi.

BY K. YABUUCHI.



REMARKABLE life reached its earthly 'close and its heavenly beginning, when on December 2, 1894, the Hon. A. Takeichi suddenly died at Hakodate in Hokkaido.

Mr. Takeichi was born at a country village in Kochi Province, in 1847. At the age of eighteen he entered the service of his feudal lord, with whom he often went to Kyoto, the capital at that time. For some time he studied at Kyoto, but was obliged to cut his course short on account of the straitened circumstances of his family. He did not give up his study, however, but spent every spare moment in reading. He also acquired skill in military arts. He conducted himself as a calm and clever young man.

After the restoration he occupied several important positions as a magistrate, until the first Provincial Assemblies were opened, when he was elected a member of the Assembly of Kochi Province, of which he was first chosen Vice-Chairman and then Chairman. His political views were in accord with the principles of the Liberal Party, which organization he joined in 1881.

The year 1888 was one of great political excitement. The popular parties were opposed to treaty revision as formulated by the then Minister of Foreign Affairs, Count Inouye. They also asked for freedom of speech and a reduction of the land-tax. To plead for these three great objects there came to Tokyo many political leaders, among whom was Mr. Takeichi, representing the several thousand people of his province. But the government not only refused to grant their petition, but in order to quell the excitement passed a regulation banishing the petitioners from the capital. Mr. Takeichi regarded the regulation as unlawful, and considered it wrong for him to return to his province without accomplishing the purpose for which he was sent, merely through fear of getting into trouble. The result was that he and three

other elders and another earnest member of the Kochi Church were seized and put into jail.

After two years, on the day of the promulgation of the Constitution by the Emperor, he was set free. When he returned to his native village there was great rejoicing. Old and young went out to meet and welcome him. During his imprisonment his neighbors showed their sympathy by tilling his farm and gathering in large harvests of rice and wheat for him.

In 1892 he was made a candidate for election to the first National Diet, and, in the face of great obstacles, was elected. After the adjournment of the third session of the Diet he went on a tour of inspection to the northern island of Hokkaido. There he became deeply impressed with the necessity and advantage to the country of opening up this northern wilderness. He accordingly resigned his position as a member of the Diet, and chose to retire to this remote place and live among poor farmers rather than continue among people of high society. He preferred to work toward the laying of foundations for the future wealth of his country to living a life of ease for his own gratification.

What influenced Mr. Takeichi most largely in this course was undoubtedly his Christian faith. He became a Christian in 1885, and was a faithful follower of Christ to the day of his death. At first there was only one other Christian in his native county. But a preaching-place was established as a result of his earnest efforts, and he himself worked in his own and the surrounding towns and villages. He was so earnest that he often went to preach at a village thirty miles distant from his home, where there is now a good harvest of believers.

As a Christian Mr. Takeichi was a man of prayer. One time in Hokkaido while visiting the prison at Tsukigata, he obtained permission to see two men from his native province who were imprisoned there. They had been in prison a long time, and had become Christians while there. They had comfort and peace in their hearts, and their faces beamed with joy when Mr. Takeichi came to see them. His surprise and joy in finding them thus were so great that before speaking a word to them he knelt down and heartily thanked God for His great mercy toward them. Whenever he spoke to others about Christ he began with prayer. If any one objected that he could not join him in prayer on account of not yet knowing God, Mr. Takeichi answered that if a man cannot pray sincerely, he cannot find God, and that if anyone desires to find God, the true way is to ask God for a humble and penitent heart so as to learn to pray aright. Every one was moved by the earnestness of his prayer. He was a timely riser, and the quiet hours of the early morning were spent

in prayer, and the source of his power was these hours of secret communion with God.

His many bitter and gloomy days in jail were relieved by an almost constant study of the Bible, and his imprisonment thus became to him, as to Bunyan, the source of an invaluable spiritual experience. He kept the Sabbath conscientiously. He once said: "It is very difficult to keep the Sabbath when one is actively connected with a political party: almost every important meeting is held on Sunday, and if one absents himself, he is censured and criticised. Yet a Christian's conscience does not permit him to attend to worldly business on the holy Sabbath. I therefore finally concluded to do more on week days, so that I might be free on Sunday. But after a little while my friends began to understand me, and for my sake discontinued the practice of holding political meetings on Sunday. So the day was freely left to me as a day on which to obtain my spiritual food."

The farm which Mr. Takeichi laid out in Hokkaido is at Uraushinai along the banks of the beautiful Ishikari, the longest river in Japan. Along the north of it extends a mountain range, which shields it from the cold winter winds. It covers over fourteen hundred acres, of which two hundred are already under cultivation. Living upon it there are fifty-six families, numbering altogether two hundred and thirty-five souls. Mr. Takeichi named it the *Seiyen Buraku* (Hallowed Garden Community.) His desire was to build up an ideal community under the influence of Christianity. Everybody that joined was required to sign a temperance pledge. A church was built upon the farm in 1893, and a common school was opened at the same time. Looking toward the enlargement of his plans he, shortly before his death, made an additional lease of three times as much land as he already had. He also planned in connection with Rev. Oshikawa to establish a school for higher education. He said: "I want to make this a happy abode where there will be need neither of police-stations nor of pawnbroker's shops." Alluding to Mr. Takeichi's death, the Governor of Hokkaido said: "I shall greatly miss Mr. Takeichi; I had a great work in store for him. I hoped to make his farm a model for many others, and to entrust the management of the cultivation of the island entirely to him. But now he is gone, and my disappointment is great."

With such plans and prospects looking toward the future welfare of his country, and enjoying the love and respect of all, he suddenly passed away. He is now quietly sleeping on a hill-top of his farm, which he had selected from among his many acres as the "God's acre" of the "Hallowed Garden Community."—*The Japan Evangelist*.

Correspondence.

KOREAN NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Rev. Mr. Appenzeller in a kindly reference to the Korean New Testament, already published, stated his desire that it should have been re-published after a careful editing of the spelling. Now that this matter has been noticed in public it may be interesting to a few readers of the RECORDER to know how that spelling was adopted.

The first Gospel printed in Korean was in the spelling of the province of Pingan—as far, that is, as any place can be said to have any particular mode of spelling Korean. But the spelling and speech of the capital I soon learned were different. Classical books in Chinese were therefore secured, issued in the capital by royal imprimatur. These books are read throughout all Korea, and therefore, it was stated by all scholarly Koreans consulted, the spelling of Korean words in the translation and notes incorporated in these books was everywhere understood. Great was my disappointment, however, on discovering that not only did these books differ from each other in spelling the same sound, but the same book differed on different pages. But all these literary Koreans—and they were many and from many diverse cities—treated these unsightly differences as of no consequence whatever. After very careful study of these classics

published by government I selected those forms of spelling which preponderated in the books and, with the hearty concurrence of the Korean literates, adopted them into something like uniformity.

Such is the origin of the spelling of the Korean New Testament with which I have never heard a Korean find fault, but which I understand has been freely anathematized by others who are not Koreans. Seeing, however, the system originated as it did, it seems somewhat curious that the learned critics have apparently failed to discover the source of inspiration; for it is not surely for a moment to be supposed that they are ignorant of the classics issued in Seoul.

JOHN ROSS.

APPEALS FOR REDRESS, ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A valued and experienced missionary correspondent writing to me on the subject of appeals to Consuls and Ministers for redress in cases of violence in connection with the prosecution of our mission work, says: "Knowing the attitude of yourself and your mission I have wondered if you would not prepare an article on the subject. It is a serious question in my mind whether our work suffers most or gains by asking the interference of our governments in such cases as Ch'en-tu and Ku-cheng. It is true that pecuniary compensation may be obtained and the mis-

sionaries re-instated in their work ; but what of the effect of all this on the work, not only in that region, but in all other places which shall hear of it ? Shall we have gained in the long run ? And how does God regard it all ? ”

I understand that the questions are not, Are good government and governmental protection in themselves a help to us ? but, how far are we wise in *claiming redress* ? and whether, in so doing, we are acting in accordance with God's revealed will ? Let us then first consider the lower question of gain or loss. Are such appeals even good policy ?

The result of many years' careful observation has brought me to the conclusion that they are not. Often the result of the appeal is not gained, or is so imperfectly gained, that one comes to the conclusion that one would have been better off had the appeal not been made. But where the object is fully gained, what, as my correspondent asks, is the effect of it ? Is it not that the missionary, if more dreaded, is also more disliked and less likely to succeed in winning souls, and that his converts also are more hated ?

In a recent sketch of Li Hung-chang, written by a former American Minister to China, which appeared in the May number of *The Review of Reviews*, the Minister says : “The theory of any body of men and women coming over the seas to a strange land and enduring hardships for the good of the people was something that no Chinese intellect could comprehend, not even the intellect of Li Hung-chang. There must be some ulterior purpose. And he would insist upon associating the Gospel with the sword,

and see in the devoted persons who stood on the highways and preached CHRIST, the men who had battered down the Ta-ku forts and forced opium on China.” Must not the effect of appeals necessarily strengthen the belief of the *litterati* that missions are a political agency designed, together with opium, to facilitate the absorption of China by foreign Powers ? And if in their efforts to secure justice the power appealed to is compelled to parade gun-boats and threaten war, will not both the misconception and the irritation be increased and confirmed ? Nor can we be sure that the threat of war will always suffice ; should it not, and bombardment follow, numbers of poor heathen Chinese, both innocent of, and unconnected with, the outrage complained of, may be hurried into an awful eternity ; and this to avenge the inconvenience and loss of property of servants of the Prince of Peace ! Nor is even this all ; missionaries too far in the interior to be recalled might be imperilled, and perhaps in some cases massacred by an excited people. Were such a sad contingency to take place, would the Chinese who murdered innocent missionaries be more blameworthy than those who had caused the bombardment of innocent Chinese ?

Another reason for considering appeals bad policy is the increasing opposition which they cause to the opening of new stations. A Chinese official must almost necessarily look upon a foreign resident as a source of danger and difficulty. He never becomes a source of emolument ; but he may become a cause of loss or ruin, even when he has done all that lay in his power to show kindness

to the missionary. Difficulties may arise in which the mandarin must either take the side of the foreigner and offend the gentry, or be reported to his superiors and involved either in heavy bribing or loss of position. If, therefore, a mandarin can keep us out it must appear to him good policy to do so.

Again, let us consider the effect of appealing on the native Christians; is it not to lead them to lean upon man rather than upon God? We seek to inculcate trust in God in our teaching; are not difficulties an opportunity for emphasizing in our practice the same truth? That difficulties met by prayer and patience have strengthened the faith of converts more than months of teaching, must have been the experience of all observant missionaries. It seems well, too, to refer incidentally to the danger there is of men coming round us for political protection apart from true religious feeling—a very real and widespread source of weakness.

Turning, however, to the far more important question of what is the teaching of Scripture on the matter we are not left in any uncertainty. The life, and suffering, and death of our LORD, are very fully recorded; and He tells us that *as His FATHER sent Him so did He send us*. Lest we should think that His sufferings were excepted, we have the express teaching of the Apostle Peter that "CHRIST also suffered for us, leaving us an example that ye should follow His steps," who "when He was reviled, reviled not again."

We have not only His example, but also His express command. In the Sermon on the Mount He

gives us the law of the present dispensation. "Ye have heard that it hath been said an eye for an eye and a tooth for a tooth"—in other words, demand and obtain justice and adequate punishment—"But *I say unto you*, That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat,"—not, enter a counter-suit against him, but—"let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your FATHER which is in heaven"—acting as did the Firstborn among many brethren. If we seek to have those who wrong us punished, what do we more than others; "do not even the publicans so"?

In sending out His disciples, He warned them of the dangers and persecutions they would meet with, and told them, "The disciple is not above his Master, nor the servant above his Lord; it is enough for the disciple that he be as his Master, and the servant as his Lord." "Fear not them which kill the body." "He that taketh not his cross and followeth after Me, is not worthy of Me." I submit that our SAVIOUR's command, "Be ye wise as serpents and harmless as doves," distinctly forbids the carrying, or use of firearms or other deadly weapons for self-protection; if it is not intended to use them, then to display them is to act a lie; to

use them would not be being harmless as the dove. Does not the same rule forbid appeal for ships of war?

The Holy Spirit, through the Apostle Peter in his first epistle, very distinctly teaches us what is the character of our three-fold calling, viz.:—

1. To do good.
2. To suffer for it, and
3. To take it patiently.

And the whole teaching of the epistle on the point is most emphatic and well worthy of special study; see especially Chapter II. 19-23. III. 13-18. IV. 12, 13, 16, 19. Our MASTER would not allow Peter to defend Him, but "committed Himself to Him that judgeth righteously." We are commanded to tread in His footsteps, and the same protection is sufficient for us.

Our position is a much easier one than that of the apostles when they first received the commission. He who had forewarned them of their danger, prefaced His last charge with the words, "All power is given unto Me in heaven and in earth. Go you therefore....and lo, I am with you alway even unto the end of the world." No riot takes place without His permission; no persecution is beyond His control. He may use the action of governments, or He may raise us up helpers among the heathen, or, independently, may deliver in providential ways beyond our thought.

"Sufficient is His arm alone,
And our defence is sure."

We are on safe ground when we can say with the Apostle Paul, "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare

are not carnal." When Israel of old trusted in the LORD they were safe; when they sought help from the surrounding nations they were put to shame. In Isaiah xxx. and xxxi. we see what GOD said to Israel when they sought help from Egypt, and did not trust in Him alone. May it be ours to inherit the blessing promised in Jeremiah xvii. 7, 8: "Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

What course then should we pursue in times of difficulty and danger? We have the example of St. Paul in making known to the local governor a threatened danger; and, therefore, have warrant for obtaining the friendly help of local officials, in so far as we can secure it. We have the further example of the apostle in pleading his Roman citizenship on three occasions:—1. To prove that he had been punished wrongfully at Philippi. 2. To prevent his being wrongfully beaten at Jerusalem; and 3. For the protection of his life by appealing to Cæsar at Caesarea; but in none of these cases did he demand the punishment of the wrong-doers. Should we fail, however, to secure the friendly help and protection of the mandarin we still have God to depend upon; and may count on grace to enable us to bear whatever He permits, knowing that, "All things work together for good to them that love God."

We have much to be thankful for, in that without making any appeals we have so many facilities for the evangelization of China. When the apostles commenced their mission, so far from having governmental protection and redress, they had governmental prohibition, and were ordered not to speak at all in the Name of JESUS. But they did not feel that this compelled them to either flee or to be silent: to them the MASTER'S commission was supreme, and was to be carried out at all costs. "Whether it be right in the sight of GOD to hearken unto you more than unto GOD, judge ye. For we cannot but speak the things which we have seen and heard." Instead of being silent they prayed specially for boldness to speak the word, and were strengthened to do so with great power.

The martyrdom of Stephen and of James, and the persecution of many by Saul, did not cause the apostles to retire or to desist from their labours. They might die: not a few did; but death to them meant heaven, while when death should come to the unsaved it meant perdition. The multitude were scattered abroad; but the shepherds proved they were no hirelings by risking their lives for the flock.

Yours faithfully in Christ,
J. HUDSON TAYLOR.

P. S.—The following extract from a letter of the Rev. M. H. Houston, of the American Presbyterian Mission (South), which appeared in the *N.-C. Daily News* on Nov. 14th, is so valuable that I venture to quote it:—

"As regards a proclamation, or any other aid, from any government, I think that the position

taken in the olden time by Ezra is the true one for a missionary to take. He received a proclamation from the government of Persia. He even accepted a contribution of money which the government made to the enterprise in which he was engaged. But, when it came to ask protection in the face of danger, he said that he was 'ashamed' to do it; 'because we had spoken unto the King, saying, The hand of our God is for good upon all them that seek Him; but His frown and His wrath is against all them that forsake Him.' And the result justified his position of high trust. Doubtless the missionary who declines to ask protection of government may fall under the hand of violence (and so he may, though a thousand proclamations are issued on his behalf); but I think he does honour to the KING of kings, under whose commission he serves; and he will in no wise lose his reward."

GENERAL CONFERENCE, SHANGHAI,
1890.

COMMITTEE ON VERNACULAR
VERSIONS.

Swatow, 21st November, 1895.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the November number of the RECORDER, p. 537, there appears a Minute of the Committee of the "Mission to the Chinese Blind" referring to the letter addressed to them by this Committee.

Will you kindly find room for the insertion of my reply to Mr. Slowan's letter forwarding this minute, of which I send you a copy.

Yours very truly,

JOHN C. GIBSON,
Secretary.

GENERAL CONFERENCE, SHANGHAI,
1890.

COMMITTEE ON VERNACULAR
VERSIONS.

Swatow, 20th November, 1895.

MY DEAR MR. SLOWAN:

In August last I received the finding of your Committee in regard to the letter of this Committee referring to statements made in your Reports as to supposed relative advantages of Mr. Murray's system of writing Chinese for the seeing over the Roman letter. On receipt I sent you an acknowledgment, but it was necessary to communicate with others before sending you a fuller reply.

Let me now thank you in the name of this Committee for your kind attention to their letter, and especially for your Committee's assurance "that they are cordially interested in all efforts to bring the Scriptures within the reach of the people of China, that they gladly recognise the service rendered in this respect by the publication of Versions in Roman letter," and for their promise that they "will guard against any such mistakes in future Reports."

With this expression of thanks I might close, but for some points raised by your Committee which require a word of explanation.

1. Your Committee rather complain that the letter sent was a printed one, and later that it had been "published in China before being sent to them." I am anxious to say that we were not guilty of this discourtesy. The letter was printed for sending round for approval to the scattered members of this Committee, seventeen in number. Printed copies were then sent home solely

for the convenience of your Committee. It appeared to me that it would be more convenient for the gentlemen addressed to have a copy each than to have only one in manuscript in the hands of their Secretary. It was not published either in China or at home until after your Committee had received it and agreed to their finding upon it, as advised in your letter to me of 20th June. I may say that that finding has not reached me, but I suppose it is superseded by the later one of 8th July. The "original," which you say had not reached you, was also in print, differing from the others only in being authenticated by my written signature. It was sent to you as Secretary at the same time as the other copies for your Directors.

2. Your Committee say that our letter is contradicted by a statement published in the RECORDER for June, 1891. They say: "But in the CHINESE RECORDER for June, 1891, a statement appeared from the pen of one of the signatories of the letter, signed also by seven other missionaries, affirming that 'In Southern and Central China the tones are ignored in all Romanized books,' to which is added 'on account of the expense.'"

Allow me to correct this statement in the following points:—

(a.) The words "on account of the expense" do not occur in the statement in the RECORDER. Any one can see this by referring to the RECORDER, but I have besides made enquiry of the author of that statement, and he, besides pointing out that he did not use these words, adds that the insertion of them entirely misrepresents his meaning.

Writing from the Far North he unfortunately used the phrase "Southern and Central China" in reference to the so-called "Southern Mandarin" (with Nanking for its centre), and the Ningpo as two dialects in which the New Testament has been Romanized without the use of tone-marks. There are special dialectical reasons which seem to make it unnecessary to mark the tones in these dialects. But so far was the writer from saying that this is an evil submitted to on the ground of expense, that the point of his sentence was to suggest that this feature might be borrowed by Mr. Murray, and the tone-marks omitted in his writing for the mandarin-speaking blind. I enclose a copy of his letter, which gives his view at greater length.

(b.) Again, it is not correct to say that the statement quoted was "signed by seven other missionaries." As a matter of fact it was signed by none. The author's own signature was, he says, inadvertently omitted, and what other six gentlemen signed was only the brief testimony appended to the statement: "The above seems to us a fair and adequate view of the advantages of Murray's system for teaching the blind in China to read and write. Of its success in practical working we are all witnesses." For anything beyond this these gentlemen take no responsibility. One of them writes to me: "My signature to it was not intended to substantiate every word in it, but to show that in my opinion it was as a whole 'a fair and moderate view of the advantages of Murray's system,' and that that sys-

tem had proved itself successful in practice. I did not even intend to support the opinion that it was necessarily superior, all things considered, to the ordinary Roman systems, for of this I had then and have now grave doubts."

Finally one other missionary signed a brief paragraph saying that "no one engaged in a similar work would be justified in setting aside this system for another without a careful study, &c., &c."

In short, no one of these gentlemen signed the statement you attribute to them, that "in Southern and Central China the tones are ignored in all Romanized books," and the one writer who made it did so in a sense which he says you have "quite misinterpreted" by your addition to it of the words, "on account of the expense." I think I have traced the origin of these mistakes. The statement from the RECORDER was reprinted by Miss Gordon Cumming in the interest of your Society and circulated along with your Reports. In doing so she omitted the qualifying sentences to which the signatures were attached as printed correctly in the RECORDER and represented the signers as signing the whole of the original statement. It appears as if your Committee, in drawing up their finding, had quoted from this inaccurate reprint without referring to the RECORDER itself. Whether this be the explanation or not I need hardly say that I have no doubt your Committee acted in perfectly good faith.

The terms of your Committee's finding are somewhat indefinite, but I presume we may take it that you accept our contradiction

of the three mis-statements to which we (I) called your attention. It is admitted that there is no ground whatever for the statement that "one version of the Holy Scriptures, printed in the Murray type, will be current throughout the vast empire (with Manchuria and Corea as well); you have offered no proof that books on the Murray system will cost only one-third the cost of Romanized books; and the statement that in Southern and Central China the tones are ignored in all Romanized books, has been shown to be groundless.

The correction of errors is tedious and thankless work, but it seemed to this Committee necessary to undertake it in the interest of the work committed to them. I have received letters from other missionaries warmly thanking us for the correction thus made; and your Committee assure us that the mistakes shall not be further repeated.

It is a good rule, generally adhered to among missionaries, that in advocating one kind of

work we shall say nothing to disparage another which may be capable of yielding good results, though we do not feel ourselves led to join in it. I am sure all the members of this Committee are far more anxious to promote the edification of Christ's Church in China by pushing on the publication of Christian literature in Roman letter, than to criticise methods which may commend themselves to others. In the interest of our special work, and of the Bible and Tract Societies of England, Scotland and America, which give it generous support, it seemed a needful duty to assure them that in aiding the publication of a Christian literature in the Vernaculars of China they are not wasting funds on a mistaken method. Trusting that you will kindly accept our assurance that this has been our only motive in this correspondence,

I am, my dear Mr. Slowan,

Yours very truly,

JOHN C. GIBSON,
Secretary.

Our Book Table.

Fred. C. Roberts, of Tientsin, or For Christ and China, by Mrs. Bryson. London: H. R. Allenson, 30 Paternoster Row, London. Price to missionaries \$1.50 at Mission Press or Mr. E. Evans.

The arrival of this book and the first dip into its contents reminds us vividly of a June Sunday evening last year, when coming out of Church, we heard the sad news of Dr. Roberts' death. "Dr. Roberts dead!" How well we remember the sad exclamation; in a tone of bewilderment as repeated by some;

with a deep sense of loss on the part of all. The sense of general loss and personal bereavement each one had, grew on contemplation of the consecration and enthusiasm which made his work so valuable, and with the thought of the tender loving heart which prompted the sympathetic courtesies which attracted to, and interested all, in Dr. Roberts.

We welcome this story of a consecrated life as it keeps green in

our memory and explains still further the source and growth of the solicitous amiability, glad spirituality, intense reverence, tireless energy, unceasing care and sound judgment of our departed friend. No better one could have been found than Mrs. Bryson to write this record, which shows "how amid the holy influences of an English home a lad of godly ancestry was trained for noble work in a foreign mission field."

The first chapter, "a godly ancestry," contains some good pen portrait writing, and prepares us for the early growth in grace of the subject of the memoir. Much of the earlier chapters might be summed up in an answer to the questions put to candidates for missionary service by the London Missionary Society, in which Dr. Roberts wrote: "My conversion at the age of ten, at the sick-bed of a Christian sister, presents nothing very striking. I had from my infancy been blessed with earnest Christian parents, who sought to bring me up in the fear and knowledge of God and of His Son; but I shall never forget the joy I had when, with a child's thoughts and understanding, I accepted Jesus Christ. I can say truly, 'all things became new.' From that hour He has continued to reveal Himself to me, so that, as I write, I can say, 'That which I have seen and heard declare I unto you.'"

Dr. Roberts early had the desire to go to China. In January, 1880, we find in one of his home letters: "I am now working for two entrance examinations at Edinburgh; so you see, dear sister, I am still fixed on the missionary life and

work. May I be trained for it in a higher school than that of earth! I am always thankful to receive news of China, and trust that God has allotted me a place in the mission field of that dark land."

In Edinburgh, as well as earlier in Aberystwith, Dr. Roberts found many opportunities of loving service for the Master; but in the midst of many engagements did not neglect his studies. He felt a student could make his studies an act of consecration to God, and in his fidelity to duty never seemed to find duties to conflict. In the chapter on "medical studies" will be found interesting notes of the visits of the Cambridge University Band to Edinburgh and indications of the share Dr. Roberts took in University deputation and evangelistic work. Chapter vi. tells of life and work in Tientsin, incidentally shewing the help and strength he received from Dr. Mackenzie's companionship. In the succeeding chapter on "Mongolian Solitudes" we get a glimpse of the short time of joint service with Gilmour; then on page 94 we have the call to Dr. Roberts to return to Tientsin to take up the work left unattended to by the death of Dr. Mackenzie.

It is unnecessary here to refer to the many labours of Dr. Roberts in Tientsin, or to his famine relief work, or country itinerations, or to the graphic details of his last days. No one can read these without getting a helpful impulse to more consecrated effort, or being filled with the desire to have a like grasp of spiritual realities.

His term of service was short, only about seven years; but some

of Dr. Roberts' old colleagues maintain that the work he accomplished in that period might well have been spread over the life-time of any ordinary man. And now that he is gone we are thankful that Mrs. Bryson has so gracefully and judiciously woven from many letters and close intimacy a memoir which, we hope, will lead young lives at home to devote the strength of their youth to the Lord and lead them to take the places so frequently left vacant. To all on the mission field, as well as at home, this book will be most helpful, giving as it does an interesting insight into the "devout spirit which longed intensely after personal holiness, and whose deep desire it was to show forth in daily life the image of the Master."

G. M.

Transactions of the Asiatic Society of Japan. December, 1894. \$2.50

The chief interest of this volume of the proceedings of the Japan Asiatic Society, centres in the able and full paper on Japanese Buddhism and its developments, contributed by the Rev. A. Lloyd; to all students of the subject this article offers considerable attractions, not so much on account of any philosophical discussion of the subject which the author has but little indulged in, as on account of its historical research and the clearness with which the teachings of the Buddha and those of the chief sects in Japan are given.

The article opens with a brief comparative statement of the essence of Brahmanism, priestly and popular (Hinduism) and of Buddhism, philosophical and popular.

A short discussion on the two vehicles follows, and then a *résumé* of Buddha's Life; the author has drawn his materials from Sir Monier Williams, M. Feer, M. Senart and others, and his views of Chinese Buddhism appear to be derived from reading in Japanese the Sutras and other works of Buddhists. In common with Chinese and Japanese and some Europeans Mr. Lloyd holds that the Mahayana School is included in the original idea of Gautama; with this view many join issue, Dr. Rhys Davids, Dr. Edkins and many others; into the learned *pros* and *cons* we cannot enter here.

Buddhism first reached China at the commencement of the Christian era; it entered Japan early in the sixth century, and then *via* Korea; it is a century later that Japan studies for herself in China where Buddhism shone strong and clear.

The voluminous literature that Buddhism has gathered round it offered a fine field for eclecticism;—and, may we add, for original talent also; the Buddhist Canon was not reduced to writing till 88-76 B.C., and is it possible that all its eight million and more syllables, the number which the Pāli Canon contains, were ever retained in the memory of living men?

The various Japanese schools of thought have arisen from the somewhat exclusive study of one Sutra or set of Sutras; of many of these Mr. Lloyd has given us interesting summaries.

In one chapter we have a translation of an account of a Conference between some clergy of the Shinshu sect at Kyoto and the members of the French Scientific

Mission sent to enquire into the religious condition of Japan; the Conference was in form of question and answer. In another chapter we have a succinct account of Nichiren, one of the most popular and picturesque of Japanese priest-heroes, and Mr. Lloyd has contributed a long poem on the life and teaching of this priest.

The paper would have been of more value to students of Chinese Buddhism if the Chinese characters of Sutras, etc., had been given. Who would recognize the Hwa-yen-king in Ke-gon-kio. There is further no estimate of the comparative strength of the followers of the various schools.

We have a far more attractive view of Buddhism put before us here than we have in, say, Griffis' "Religions of Japan" or Eitel's Lectures; Mr. Lloyd is not blind to this side (p. 445), but should he not think more of the practical effect on the mass of the people of a religion he has so closely studied and be more faithful to its practical shortcomings?

This volume contains also prose translations of three popular ballads of an outcast tribe in Japan—the Yama-no-moro, or rag and waste paper buyers—who live near Matsuyé; three other classes of social outcasts are also found in this neighbourhood, and perhaps the Society will encourage further research among these people.

An idea of true love runs through these three ballads which give an interesting insight into the early history and character of the island people; have Chinese ballads anything so simple? for this must we not look to the aboriginal peoples

scattered in a few provinces of this empire?

We are glad to learn that the Transactions of the Society continue to have an increased sale—were this not so we would suggest that their price be reduced—the Society's finances can easily afford a reduction, and as it is would not such be still possible? Personally we should welcome it, as in the publications of the sister Society in China.

A. H. H.

Review of the *Memoirs of Rev. John Leighton Wilson, D.D.* Richmond, Va. Presbyterian Committee of Publication. Presbyterian Mission Press. \$2.50.

This book has been expected for some time, and it was received with great pleasure, and has been read with avidity, and it is now laid down with the feeling that Dr. DuBose has done his work well. It is the life of a missionary by a missionary, of a secretary by one who served under him, of a venerated senior by an admiring and loving junior. Our author wields a facile pen, and though he claims to be only an editor he has used his material with discrimination and has added explanations, observations and remarks of his own, so as not to give simply a compilation of letters, reports, etc. In fact he has combined the work of author and editor in such just proportion as to produce a very interesting sketch of one who came near being a model man. One great reason of this success lies in the fact that Dr. Wilson lived in the midst of, and took part in, many stirring and important events on two continents.

He was born on a plantation in South Carolina in 1809 and died

in the house where he first saw the light, in 1886.

In 1832, when not quite twenty-four years of age, he offered himself to the American Board of Foreign Missions, and was accepted as its pioneer missionary to Africa. He was first sent on an exploring voyage to Western Africa, and made arrangements to start a mission at Cape Palmas, about five degrees above the equator. He then returned to the U. S. for his bride, with whom he lived seven years at this place.

When a vessel brought the mail, which was sometimes once in six months, and again at the end of twelve, it was the practice of Mr. and Mrs. Wilson to open one letter or paper a day, so as to make the pleasure last as long as possible.

Cape Palmas was a colony, and the proximity of the mission to it seemed to be such a disadvantage that it was moved to Gaboon, where they lived twelve years directly on the equator. The colonists once fled to the mission house to escape from an attack of the natives. "Picture to yourself a band of five hundred savages, armed with guns, cutlasses and spears, intoxicated with revenge and thirsting for blood, with demoniacal yells. I found it necessary to place myself before our gate to prevent bloodshed within our very doors." He arranged a palavar and settled the difficulty.

He paid visits to tribes in the interior, and was generally received with hospitality. He writes of one such visit: "In the morning I found Teddah and his headmen assembled to thank me for my visit and

to proffer me their country's hospitality. A handsome bullock was brought out, and the king pronounced it mine."

"I requested Teddah to assemble the people at some convenient place that I might preach to them. At twelve o'clock we repaired to an open space in the town. The king took his seat near me, and the people formed in an oblong square in front. I need scarcely say that my feelings were deeply engaged when I found myself, a minister of the living God, surrounded by five hundred human beings, not one of whom had heard the name of Jesus or the glad tidings of salvation."

Aside from the many interesting incidents of his missionary labors the book is full of items of interest relating to other subjects, as he was an enthusiastic student of the botany and the fauna of the Dark Continent, and was a member of the Royal Oriental Society of Great Britain.

Among his personal experiences he writes: "A few evenings ago a leopard intruded himself into our yard and carried off a full grown sheep. You can judge of its size and strength when I tell you it leaped, with the sheep in its mouth, over two fences, neither less than eight feet high."

Of the boa constrictor he writes: "The writer has not seen one more than twenty-five feet long, but it is said that they attain much greater length. I assisted once in extricating a favorite dog from the folds of one of these monsters. The dog received no injury, but it was several weeks before the varnishing he had

received from the snake's tongue could be removed."

He observed the ant and saw how the *soldiers* weaved themselves into an arch, through which their caravans might pass a dangerous place, or how they formed a raft and thus crossed a stream.

But his crowning discovery was that of the gorilla, to which he gave its name. He was the first man to bring this animal to the attention of American and European naturalists. A complete skeleton presented by him is now in the Museum of Natural History in Boston, and it was the first skeleton of the gorilla ever taken to Europe or America. Paul Du Chaillu, who was brought up in his family, was the first white man to see this animal and the first to kill one.

One of his greatest works was the influence he had in suppressing the slave trade. It seems that the English people were getting discouraged, and the British squadron was about to be withdrawn from Africa. Dr. Wilson prepared a paper urging increased efforts. Lord Palmerston directed an edition of ten thousand to be printed and distributed, and he afterwards informed Mr. W. that after the publication of his article all opposition in England to the retention of the African squadron ceased. In his last letter from Africa he says: "The English squadron has very nearly put a final end to the slave trade."

Dr. Wilson spent eighteen years in Africa with only one furlough

home, but his health was too much impaired to permit him to return. He was then for thirty-three years Secretary of Foreign Missions, eight years in the rooms of the Presbyterian Board and twenty-five years in the Southern Presbyterian Church.

It was in this last position that he did his greatest and best work. At the beginning of the civil war in 1861 he found the Church destitute of organization for aggressive work. He was just the man for such a time as that, and he became the moving spirit first in organizing a system of sustentation and home mission work, like Dr. Chalmers at the disruption in Scotland. Then he addressed himself to the foreign mission cause, and as soon as the smoke of the battle ceased he began to send missionaries to the Indians, then to China, Brazil and other foreign lands. For a number of years he had charge of both the home and foreign work, and used his great gifts of practical wisdom, executive ability and personal magnetism in building up the waste places of Zion and in spreading the Gospel to the ends of the earth. No man in the southern Church has ever wielded such power for good, and to no other man does that Church owe so much for its prosperity at home and for its success abroad.

Dr. DuBose is to be congratulated on the manner in which he has presented to us, in a compact and interesting volume, the life of this great, good and wise man.

J. L. S.

Chinese Tract Society.

The following letter has been received from Pastor Kranz and placed before the Directors of the Chinese Tract Society, who on his behalf have undertaken to distribute the 2,000 copies in accordance with the conditions contained in the letter received from him and printed below.

All applications should be addressed to the Mission Press, Shanghai, or to

ERNEST BOX,
Hon Sec.

P. S.—Orders must be marked "C. T. S. Grant."
Shanghai, Nov. 1st, 1895.

5 CARTER ROAD,
Shanghai, 27th September, 1895.

Rev. E. Box,

Secretary of the Chinese Tract Society.

DEAR MR. BOX,

The undersigned begs to offer \$800 (eight hundred dollars Mexican) to the Chinese Tract Society for the purpose of distributing 2,000 copies of **Dr. Faber's Commentary on Mark** (5 vols. each).

My intention is, that these 2,000 copies shall be **FREELY** given to such Christians (especially to native helpers, pastors, evangelists) who are **able and willing** to make a **study** of the work, but whose means would make it difficult for them to *buy* a copy. The work may also be given to such educated Chinese (heathen), of whom there are indications that they will *appreciate and carefully read it*.

In order to secure this purpose it seems advisable to solicit special applications for the work from those missionary brethren who would take an interest in this matter.

Yours very sincerely,

P. KRANZ.

Editorial Comment.

WE would call attention to the letter of the Rev. Hudson Taylor in our correspondence columns, as giving the "other side" of what has perhaps been too much overlooked in the recent troubles in China. Dr. Taylor does not speak without experience, both personal and through his mission. There is certainly abundant food for thought in the subject, and we are glad to have the matter brought forward in such a calm and forcible manner and by one so entitled to speak and write as Dr. Taylor.

THE latest we can gather in regard to the Mohammedan rebellion, is that Lan-chow is quite safe, and the siege of Hsi-ning by the Mohammedans has been raised; they having failed to capture the place. The missionaries in that region have concluded that it is not necessary for them to leave their work, and some who had been absent are returning. The Mohammedans are said to be willing to make peace if they can be assured that those who have been implicated will not lose their heads. Judging from the past, however, it is difficult to conceive what satisfactory guarantee China could possibly give that she would keep her word, even after it had been pledged. The sources of this information are from the missionaries and not the Chinese government, so that we deem them reliable.

THE paucity of information with regard to the Mohammedan rebellion leads us to think of the very unsatisfactory condition in which China finds herself at the present time. About eight years ago the late Marquis Tseng wrote regarding China's "Sleep and the Awakening." He granted the probability

of his country having fallen asleep in the dangerous contemplation of her own greatness; but pointed out that the burning of the Summer Palace had singed her eyebrows, and that the advance of the Russians in Kuldja and the French in Tongking had made her realise the situation in which she was being placed by the ever-contracting circle that was being drawn around her by the European. "By the light of the burning palace which had been the pride and the delight of her Emperors, she commenced to see that she had been asleep whilst all the world was up and doing; that she had been sleeping in the vacuous vortex of the storm of forces wildly whirling around her." These disasters, in teaching China her weakness, had also discovered to her, as Marquis Tseng pointed out, her strength.

What was to be the result of the awakening? In the putting of the query: "Will not the awakening of three hundred millions to a consciousness of their strength be dangerous to the continuance of friendly relations with the West?" even although answered by: "No, the Chinese have never been an aggressive race," there is a certain amount of pathos, as we note China's unpreparedness for the war with Japan, and as even now we are speculating as to the extent and consequences of a serious rebellion in her own borders. The unreliable nature of the official reports of this rising indicate that not only has China been asleep, but that she is very sick indeed.

IN further proof of this we would refer to several other significant circumstances recently brought to our attention. A shocking tale of inhumanity comes from Nanking. A sick employee in a

rice shop is turned into the street, where for three days and nights, with a temperature at night time approaching the freezing point, he lies with no covering. A missionary physician only finds him when it is too late to save his life. The report adds:—"A few yards to the west of him is a large Buddhist monastery, a smaller temple no farther along on the east. A Mohammedan mosque stands but a short distance to the south, while Confucianists abound on every hand. These neighbours may have felt some stirrings of pity, but they all 'passed by on the other side.' It is said that the late Viceroy Tseng spent Tls. 60,000 on the monastery known as Pei-lu-sze. A favourite of his, a notorious scapegrace, was made abbot, and support provided for two hundred monks and several thousand idols. Hundreds of millions of dollars are spent every year in this way in China, and three millions of the people, it is estimated, die in the same time from starvation, i.e., from insufficient nourishment. Thus the idle and profligate are nourished while the unfortunate poor perish by the road-side, and a mud god is more cared for than a man of flesh and blood."

* * *

ANOTHER indication of the complex nature of the disease from which China is suffering is found in the Report of the Ku-cheng Commission of Investigation. Writing on the 12th of last month Mr. Bannister says:—"The saddest thing in this sad duty has been the ceaseless fight with lies and duplicity, and all to get the barest justice in the end. I see from the Shanghai papers just to hand that 11 men have been executed within six weeks of the perpetration of their crime, which was robbery with violence of the goods of a wealthy Chinaman. We have been fighting for two months to get bare justice

for the cruel and cold-blooded murder of innocent women and children. The sole cause for the difference—the promptness and severity in the one case, and slowness and haggling in the other—lies in the fact that in one case the sufferer was a rich Chinese, and in the other only despised foreigners. If this is possible can we wonder that men should go about and boast, as is done this day in the Ping-nang district (adjoining Ku-cheng), that the killing of a few foreigners is a very small matter indeed."

* * *

THESE and other like matters require no comment. They significantly indicate that there is no stimulus in the oft-repeated caption: "China's sleep and the awakening." "China's disease and the cure" is the subject that more naturally occupies our attention. Recognising that it is not in the strengthening of coast defences or in the organization and development of the army and navy that this land will escape from her troubles, we more than ever realise the only true and radical cure for China's ills; and devoutly thankful are we for the many co-workers who on so many different lines, but with one aim and animated by one spirit, are working for China's greatest good under one Leader—the Great Physician.

* * *

WHILE so many things unfavorable to Missions are being said in the home papers, especially in connection with the recent riots and troubles in the interior, it is refreshing to note the words of the Hon. John W. Foster, as delivered in the Episcopal Convention (albeit Mr. Foster is a Presbyterian) in Minneapolis not long since. We can bear personal testimony as to the pains Mr. Foster took to become ac-

quainted with missionaries and their work, not getting his information from hearsay, or from men who, though living in China, really know as little of the missionaries' work as of what is going on in the heart of Africa, but visiting the missionaries in their homes, seeing the schools and attending services, and so gaining a knowledge which is attainable in no other way. If there were more travelers and writers like Mr. Foster a great many of the hard things which are now said about the missionaries and their work would never be said.

The *New York Independent* thus sums up his remarks:—

Not less calm and judicial in tone than Norman and Curzon and Vivekananda and their associates, his statements carry on their face the evidence of an amount of personal investigation which does not appear in theirs. To begin with, he admits that his first impression was one of disappointment at the small results apparent, and acknowledges that this was the prevailing testimony of natives, foreign residents engaged in business and business officials. Closer examination, however, changed his opinion. In India he found great improvement in the moral and social condition of the people, great advance in education, hope for women and the lower classes such as had, under the old religions, been impossible, and a number of Christians equal to those that could be counted under the Roman Empire at the end of the first century of the Christian era, a fact which he considers a just indication of success. As to the relation of missions to the general welfare of the country, he mentions two significant facts: the contribution by the British administration of \$100,000 annually to the support of missions,

and the statement by a government official that if missions did not exist, it would be the government's duty to invent them.

Similar is his testimony to the work being done in China—medical, educational and evangelistic. The charge that the Chinese are so stolid and utterly degraded, that it is a hopeless task to attempt to convert them, he answers by the simple account of what he saw in a revival at one of the stations of the Methodist Episcopal Church. Even the riots, he considers, do not indicate any general hostility among the great mass of the people or nobility to the missionaries or their work, but are the direct result of the scheming of the literati and the mandarins, assisted by the unpopularity of the government in view of the victory of Japan in the late war. Turning to Japan, after hearty words of appreciation for her great advance, he utters a word of warning, in the remark that "she makes a great mistake in accepting the results while she rejects the cause of Christian civilization;" but there is still sharper rebuke to some Americans in the following:—

"Christianity, however, would undoubtedly be to-day the recognized religion of Japan had those nominal adherents to it, with whom she first became acquainted, been true to their principles."

Missionaries in the field who have become almost fearful to entertain American guests, lest their hospitality be turned into occasion for attack, will read with gratitude Mr. Foster's tribute to the self-denial which, even in comfortable homes and with several servants, makes of their life a long-continued, almost unintermitting tax upon strength, physical, mental and nervous. They will also indorse most heartily his interpretation of their appeal for government help as being based not at all on their work as missionaries but on their rights as citizens to the same protection

accorded to other citizens. Perhaps the most significant passage of all is that in which he claims the triumph of Christianity and shows the present opportunity furnished by open doors to the whole heathen world, except Tibet, by accumulated facilities of steam, electricity and the press, and most of all by the fact that the Bible is open to nine-tenths of the population of the earth in their native languages.

Such words, coming from the man who probably did more than any other to bring about an honorable peace between two nations, themselves the field of extensive missionary effort, are full of meaning. No man who did not understand both Chinese and Japanese character could have had his influence with Chinese and Japanese rulers. More than that, they are the words of a man trained by a long experience to sift evidence and form just con-

clusions—one intimately acquainted as Secretary of State with foreign nations—and as such they must have weight, not only with men who already sympathize with missionary work, but with those who do not. We do not forget the testimony already given by Minister Denby in China, by every minister that has spent more than a few months in Turkey, by English ambassadors and statesmen, including Governors-General of India and such men as Lord Shaftesbury—in fact, by every man of broad culture who has taken the pains to examine into the work of missions. If missions needed defenders they have had them by the score; but none the less will mission workers in every field be personally grateful to Mr. Foster for his stirring words and earnest appeal.

Missionary News.

PRESBYTERY OF SHANTUNG.

—The Annual Meeting of the Presbytery of Shantung was held November 2-7 in the old temple building, now the prayer hall of the Tungchow College. Rev. Tso Li-wên was elected moderator, and gave great satisfaction.

A unanimous call was presented from two Churches to Rev. Lan Yueh-hwo. A salary of 200,000 small cash was pledged, about \$100.00 Mex. This makes two pastors who receive their entire support from the Churches. Two others are supported from native contributions to the sustentation fund. During the past year three new Churches have been organized and 409 added to the Church

on profession of faith, making a total membership of 4491. More than 300 hopeful inquirers, who have not yet been baptized, were reported. Twelve young men who have spent several years either teaching or preaching since graduating from the Tungchow College, have given in their names as wishing to enter upon a three years' theological course in a class to be opened after the new year. Five who were present were examined and taken under care of Presbytery. Others, not expecting ordination, will enter the class, that they may be better qualified for Christian work.

The overflow of rivers and excessive rains covering the level

and marshy land to remain for many days under water, destroying the bean and sweet potato crops, upon which multitudes depend for food, has brought distress to many people. In view of this \$1,443.00, native contributions, in addition to local support for schools and other purposes, was thought to be liberal.

Owing to the great distances over which our Presbytery now extends, and the time and money necessary to attend meetings, it was unanimously voted to request the next General Assembly to organize a new Presbytery, comprising the stations of Chi-nan-fu, I-chow-fu and Chi-ning-chow, to be called the Presbytery of Chi-nan-fu.

One morning a service of special interest was held to dedicate the new college building.

It is a two-story brick building, well adapted to meet a long felt want. Every room is heated by steam and lighted by electricity. This building, an engine room, dormitories for about 50 students, reading and other rooms, were built at a cost not exceeding \$5,000.00 gold; part of this was contributed as special gifts. Dr. Mateer's time is so urgently needed to help in the Bible translation and other literary work that he felt constrained to resign the presidency of the college in favour of Rev. W. M. Hayes, a man well qualified for such an important position. Dr. Mateer accepted the position of vice-president, and hopes to teach special classes and assist in various ways.

Some of the graduates of the college, who are now doing grand work in helping to evangelize China, paid glowing tributes to the long, faithful and successful work of Dr. and Mrs. Mateer in connec-

tion with the college. More than 30 years ago they began the school with six little boys, all they could secure at a time when there were few converts and the people feared and hated everything foreign. The late Dr. Mills was greatly missed. His genial, hopeful manner, ready sparkling wit, which never left a sting, and willingness to bear his full share of every work, added to the fact that he was able to speak on all missionary matters as a pioneer who had seen nearly 40 years of service on the field, has left a wide vacancy, which all lament. During the last six months of his life he was permitted to daily preach to a larger number of intelligent and attentive hearers than ever before. The bombardment of the city by the Japanese men-of-war seemed to awaken the people as from a dream, and many visited the Churches day after day to hear the Gospel. Surely there will be fruit from the sowing of good seed. One young woman was killed by her husband for refusing to deny the Lord Jesus, whom she accepted as her Saviour while on a visit to her mother's home, into which Christianity had lately entered. The middle man who had arranged the marriage five years previous, was so bitter against Christianity that when he heard of this woman's decision to be a Christian he urged the husband and his mother to see whether force might be necessary to reject the truth. The day following the funeral this man, when attending a market, was shot by soldiers deserting when Wei-hai-wei was attacked. Both Christian and heathen regarded this as a judgment from heaven and a warning against evil.

HUNTER CORBETT.

—The following has also been kindly sent to us:—

The Presbytery of Shantung (Amer. Presb., North) reports the reception of 389 converts during the past year; the entire membership now being 4491. Three new Churches were organized and a second native pastor settled at a salary of 200,000 cash annually. The total contributions for the year amounted to \$1443 Mexicans. Great interest is reported in the region north-west of Wei-hien; three hundred inquirers having been enrolled. Owing to the large size of the Presbytery a unanimous request was made to the general assembly to set off the stations of Chi-nan-fu, I-chow-fu and Chi-ning-chow with dependent Churches as a new organization to be known as the Presbytery of Chi-nan.

W. M. H.

Tungchow, Nov. 9th, 1895.

—Rev. Dr. Ross, writing from Newchwang, 11th Nov., 1895, says: "You will be gratified to learn that not only is the country in great peace but that the missionaries have been at many of the out-stations. Three missionaries have baptized more than three hundred converts. Other stations are to be visited, and many more applicants to be examined."

—The following Resolutions were recently passed by the Protestant Episcopal Church sitting in General Convention in the city of Minneapolis, Minnesota, U. S. A.:—

Resolved, That the Board of Missions has learned with deep sorrow of the outbreaks of violence in China, by which mission property has been destroyed, the safety of missionaries threatened, and in some instances lives of missionaries sacrificed and women and children horribly treated.

Resolved, That this Board conveys to our own missionaries in

China, and through them to all who are laboring in the Gospel of Christ in the midst of perils, the assurance of our prayerful sympathy and solicitude for their welfare.

Resolved, That this Board expresses to the Church Missionary Society of England and to the Church of England Zenana Missionary Society, whose missionaries were slain and wounded in the late massacre at Ku-cheng, its deep sympathy in their sorrow and loss, and that we earnestly call upon the United States Government to extend its strong arm of protection over the citizens of our country residing in that unhappy land and secure them in their treaty rights.

The Children's Scripture Union.

會書聖讀

The following particulars of the work of the Chinese Branch of the Children's Scripture Union are given in the hope that a wider interest may be taken in this organization, and that those who are already assisting may still further help in its development. When we hear that more than 500,000 cards of membership were issued this year to the branches of the Union all over the world, and that the work has proved particularly helpful in India and Japan, we regret that so few in this great empire are members of this helpful Union. The fact that the cards of membership are printed in thirty different languages, and that there are more than 1200 branches in foreign countries, makes us earnestly desire that our native brethren and sisters—young and old—may be led to join this family, so happily and profitably drawn together in listening to, or reading, day by day, the same words from our Heavenly Father.

Lists of Chinese Readings.

The new supply has been issued to friends in the following places:—

Place.	Mission.	Copies.
Hangchow ...	C. M. S.	100
Foochow* ...		330
Wenchow ...	C. I. M.	25
Amoy ...	L. M. S.	10
Ningpo ...	Am. Presby.	20
" ...	C. M. S.	30
Shaohing ...	C. I. M.	30
Taichow ...	"	20
Wuhu ...	F. C. M.	10
Kiukiang ...	M. E. M.	10
Hankow* ...	—	50
Paoningfu* ...	C. I. M., etc.,	150
Pakhoi ...	C. M. S.	20
Canton ...	L. M. S.	100
Melbourne (Australia) ...		100
Sydney ..		12

Total† ... 1017

These Lists of Readings begin January 1st, 1896, and end with the close of the Chinese year (February 1st, 1897). This new plan was adopted on the recommendation of friends in the interior, who felt that the lists would be more acceptable if commencing on the 1st of the Chinese year, 正月. As the present readings end with the close of the foreign year in 1895 it was necessary for the new list to contain the readings required between the close of the foreign and the beginning of the Chinese year. In future the Lists of Readings will commence with the Chinese year.

The Course of Reading

goes through the Bible in five years; 1896 is the second year of the present five years' course. Each year's readings include two of the Gospels, three or four of the

*The asterisk at Foochow, Hankow and Paoningfu, indicates that at these three centres we have Provincial Secretaries, who kindly act for Fuhkien, Szechuen and Hupeh provinces respectively (see further on under *Provincial Secretaries*).

† In addition to the above a number have yet to be sent to members in Shanghai and elsewhere.

Old Testament Historical Books, three or four of the Prophetical Books and three or four of the Epistles. The Acts of the Apostles, and many of the Psalms, are read twice during the five years. In the New Testament, with slight exceptions, the whole of each book is read. In the Old Testament Books the most suitable portions are chosen. Where portions of Old Testament chapters are omitted (to prevent portions being too long) it is hoped that the older members, if they have time, will read the verses omitted.

Published Notes.

Feeling that it is not sufficient to have the mind stored with Scripture, but that the reaching of the heart and influencing of the life is of first importance, *Our Own Magazine* was started in English by the parent Society. With its notes on the daily portions and interesting narratives, each illustrating and enforcing some Bible truth, it aims at the application of the Scripture words and truths to the heart and life. The Hon. Secretary for China will gladly order copies from home for friends wishing them, but he would be further gratified if those able to do literary work would co-operate in the publication in Chinese of notes on the daily portions and eventually of a Chinese magazine similar to *Our Own Magazine*.

Subscriptions

will be gladly received by the Hon. Secretary in Shanghai, or by the Provincial Secretaries, to defray the expenses incurred in carrying on the work in China. Hitherto we have felt it advisable not to make any regular charge for Lists of Readings, leaving it to the members themselves to give as they felt able. The smallest offerings are thankfully received; some time ago I received 12 cents, being the equivalent of 120 cash received from

some school boys. Probably the ten cash each from these boys cost more to them than a dollar from some of their bigger foreign brothers or sisters.

Provincial Secretaries.

The following friends have kindly agreed to act as Organising Secretaries for the Provinces in which they are located:—

Mr. WALTER C. TAYLOR (Postal Address, C. I. M., Hankow), for SZCHUEN; Miss E. H. EACOTT, Hankow, for HUPEH; and Miss AMY K. WOLFE, Foochow, for FUHKIEN. We trust that brethren or sisters willing to act as Organising Secretaries in other provinces will kindly communicate with the undersigned at once. In a welcome P. S. to a letter sent by Mr. Walter C. Taylor on Sept. 21, is the query: "When Szchuen is properly underweigh may I extend to Kueichou and Yunnan?" By all means, and may God bless the intention and the effort.

Leaflets (訓蒙畫報)

A number of these have been prepared in Mandarin and Wên-li, and samples will be sent on application. The leaflets are printed on foreign paper (with illustration) supplied by the home Society. The selling price is 30 cents per 100.

English Branch.

Returns have not come to hand as to the number of readers. There are about 120 lists in use in Shanghai and out-ports. We trust that this branch will be speedily and richly developed.

Reports, etc.

The following Reports, as well as extracts from correspondence, may be of interest. On July 10th Miss Wolfe kindly forwarded the following particulars from Miss Bushell:—

"There are about twenty members of the Children's Scripture Union in the C. M. S. GIRLS'

SCHOOL IN FOOCHOW and many more among those who were formerly here and have now left.

It is a source of great blessing to the girls, as they themselves frequently testify. It gets them into the habit of regularly reading God's Word, a habit which, when once formed, is not easily dropped.

At the close of the last term of work the girls carried home these great cumbersome Chinese Bibles, that they might daily read the appointed Scripture portion. The teachers must make an effort to read regularly the same Scriptures themselves, and thus from time to time stimulate the zeal of the dear children, and let them feel that they are so many parts of a great and noble whole."

Rev. J. McLelland writes as follows regarding the C. M. S. Boys' HIGH SCHOOL, FOOCHOW: "On taking charge of this school at the beginning of 1893 we started a branch of the Children's Scripture Union; all the boys (28) and the native assistant masters (2) joined; the head boy of the school acted as secretary.

At the beginning of 1894 the new boys entering the school also joined the Union. The number of members for 1894 (deducting those who had left the school at the end of 1893) was: boys, 30; masters, 2; in all 32.

We had a monthly meeting in connection with the branch which I generally took myself, giving a short address on some aspect of the Bible. We had also special prayer for the members of the Union throughout the world in which the boys took part.

At the end of the year ten of the boys left the school for employment as school-masters in our various districts. Copies of the Readings have been sent to them, and I hope they continue their reading.

As I was transferred to a country station at the beginning of

1895 I cannot report as to this year.

I regard this daily private reading of the Scriptures as a most important thing for our Chinese boys and girls, who in our schools use the Bible so much in class as a text-book, and so are apt to neglect it as the daily food of the soul."

Writing on July 19th Miss Amy Wolfe says: "The number of members, as far as I have been able to get the names, is 134. Of these 38 have joined this year. The number would have been greater, but small-pox broke out in the Methodist Schools, and it was thought wiser not to distribute the entrance forms at the time."

Writing on August 1st with regard to C. S. U. work in Szchuen Mr. Walter C. Taylor speaks of the unlikelihood of the work extending for some time on account of "the rioting on the other side of the province" upsetting the regular work of the stations. Soon after, however, he had the joy of receiving the news of the starting of a new branch at Kuan-hsien with 12 members. From last letters the

membership in Szchuen was about eighty.

It will interest all the members of the Union to know that several of the leper Christians at Pakhoi wished to become members. A number of Chinese Lists were sent to the care of the Church Missionary Society, who have a very hopeful work among the lepers, for whom there is a separate hospital, where daily services are held.

The incompleteness of the returns have made it impossible for me to give definite particulars regarding the number of members etc., but it is hoped that the publication of the foregoing will lead to a greater interest in the work of the Children's Scripture Union. We feel that such a Union enables us to realize our oneness in Christ Jesus, and will not only teach the native and foreign members to "hold fast the Faithful Word," but will be an incentive to "holding forth the Word of Life" to others.

GILBERT MCINTOSH,
Hon. Secretary.

Missionary Journal.

BIRTHS.

At Chong-pa, Szchuen, 23rd Sept., the wife of Rev. O. M. JACKSON, C. M. S., of a daughter.

At Old North Gate, Shanghai, 25th October, the wife of Rev. E. F. TATUM, Am. Bapt. Mission, of a son.

At Portrush, Ireland, 3rd October, the wife of Rev. T. C. FULTON, Irish Presbyterian Mission, Moukden, Manchuria, of a son.

At T'ai-ku, Shansi, 8th October, the wife of Rev. G. L. WILLIAMS, A. B. C. F. M., of a daughter.

At West Gate, Shanghai, 17th October, the wife of Rev. E. N. FLETCHER,

Am. Bapt. Mission, of a daughter (Ruth).

At Chungking, 30th October, the wife of LEONARD WIGHAM, B.A., Friends' Mission, of a son.

At Amoy, October 30th, the wife of the Rev. FRANK P. JOSELAND, L. M. S., of a daughter (Doris Edith Alice).

MARRIAGES.

At Hankow, 5th November, Mr. A. W. LAGERQUIST, to Mrs. A. W. GUSTAFSON, both of China Inland Mission.

At the Cathedral, Shanghai, on the 27th November, by the Rev. Jas. Bates, assisted by the Rev. H. C. Hodges, Rev. W. GILBERT WALSH, C. M. S.,

Shao-hing, to ELEANOR, eldest daughter of the late Admiral Young, R. N.

ARRIVALS.

At Canton, in November, Rev. Dr. and Mrs. GRAVES, (returned); also Rev. and Mrs. R. E. CHAMBERS, for American Southern Baptist Mission.

At Shanghai, 2nd November, Rev. TH. HIMLE, wife and three children and Rev. C. W. LANDAHL, for American Norwegian Lutheran Mission, Hankow; also Rev. C. WAIDTLOW, for Danish Mission, Newchwang.

At Shanghai, 7th November, Dr. J. H. INGRAM, wife and child (returned); American Board; Rev. C. H. FENN, wife and child (returned) and Rev. Mr. GILL and wife, all of American Presbyterian Mission, Peking.

At Shanghai, 9th Nov., Mr. M. J. WALKER, wife and three children, National Bible Society (returned); Miss E. H. JOHNSON (unconnected), for Kiukiang; Miss LINDHOLM, for Am. Presby. Mission, Shanghai; also Mr. D. M. ROBERTSON (returned), Mr. and Mrs. H. N. LACHLAN and child (returned), Messrs. E. G. TOYNE, H. J. HEWITT, E. C. SEARLE, E. H. JEFFERYS, WM. GRUNDY, J. COOPER, M. PEDEN, D. J. HARDING and RICHARD BROWN, for C. I. M., from England.

At Shanghai, 12th November, Messrs. A. H. SANDERS, N. E. KING and J. C. PLATT, for C. I. M., from Australia.

At Shanghai, 20th Nov., Misses L. F. BRIDGE, JESSIE THOMPSON, E. BURTON, J. A. ROBSON, E. A. OGDEN, HANNAH BANCE, CAROLIN HUNT, from America for C. I. Mission; also Rev. CHAS. and Mrs. LEAMAN (returned), Miss J. McKILLICAN (returned), Miss M. A. GREIER, Miss E. E. LEONARD, M.D. and Miss HILL, M.D., for American Presbyterian Mission.

At Shanghai, 22nd Nov., Mr. and Mrs. T. JAMES and family (returned) and Miss BONTWOOD, for C. I. Mission; also Rev. and Mrs. ELWIN (returned) and Misses ELWIN, for C. M. Society.

At Shanghai, 25th Nov., Rev. M. L. TAFT, D.D., wife and two children (returned), M. E. Mis., North; Rev. THOS. BRYSON, wife and three children (returned), L. M. S., Tientsin; DOUGLAS FOLWELL, M.D., for M. E. Mission, Corea; also Mrs. BONSEY (returned) and family, L. M. S., Hankow.

At Shanghai, 30th Nov., Mr. T. J. HUDSON and Miss V. DIVERS, for Gospel Baptist Mission, Shantung; also Misses A. C. THOMSON, BESSIE WEBSTER, LILIAS REID and H. L. REID, from Australia, for C. I. Mission.

DEPARTURES.

FROM Shanghai, 8th Nov., Dr. E. C. and Mrs. SMYTH, Eng. Baptist, Mission, for England.

FROM Shanghai, 7th Nov., Miss M. A. POSEY, American Presbyterian Mission, for U. S. A.

FROM Shanghai, 12th Nov., Rev. SPENCER LEWIS, wife and two children, of M. E. Mission, Chungking, for home *via* India; also Rev. W. M. LANE and wife, of American Presbyterian Mission, for U. S. A.

FROM Shanghai, 13th Nov., Rev. E. N. FLETCHER, wife and family, for Maine, U. S. A.

FROM Shanghai, 16th Nov., Mr. W. HOPE GILL, C. I. M., for England, and Miss E. BEWES, C. I. M., for Australia.

FROM Shanghai, 20th Nov., Rev. F. H. CHALFANT, of American Presbyterian Mission, for U. S. A.

FROM Shanghai, 30th Nov., Rev. J. B. THOMPSON and wife, for U. S. A., *via* India.

